2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing would satisfy him until he examined them himself. After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhœa, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, beaten with clubs, his hair cut off, and left for dead. After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp.

He said the Coco-Maricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side

/81/

The Maricopa

Customs, Arts, and Beliefs

The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tradition, while vague on the subject, relates that the Maricopa once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their present home was not accomplished at one time, but represented a series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima. They make a great deal of pottery: large jars for storing water in the houses, smaller ones for carrying water on the head, and cooking pots of many sizes.